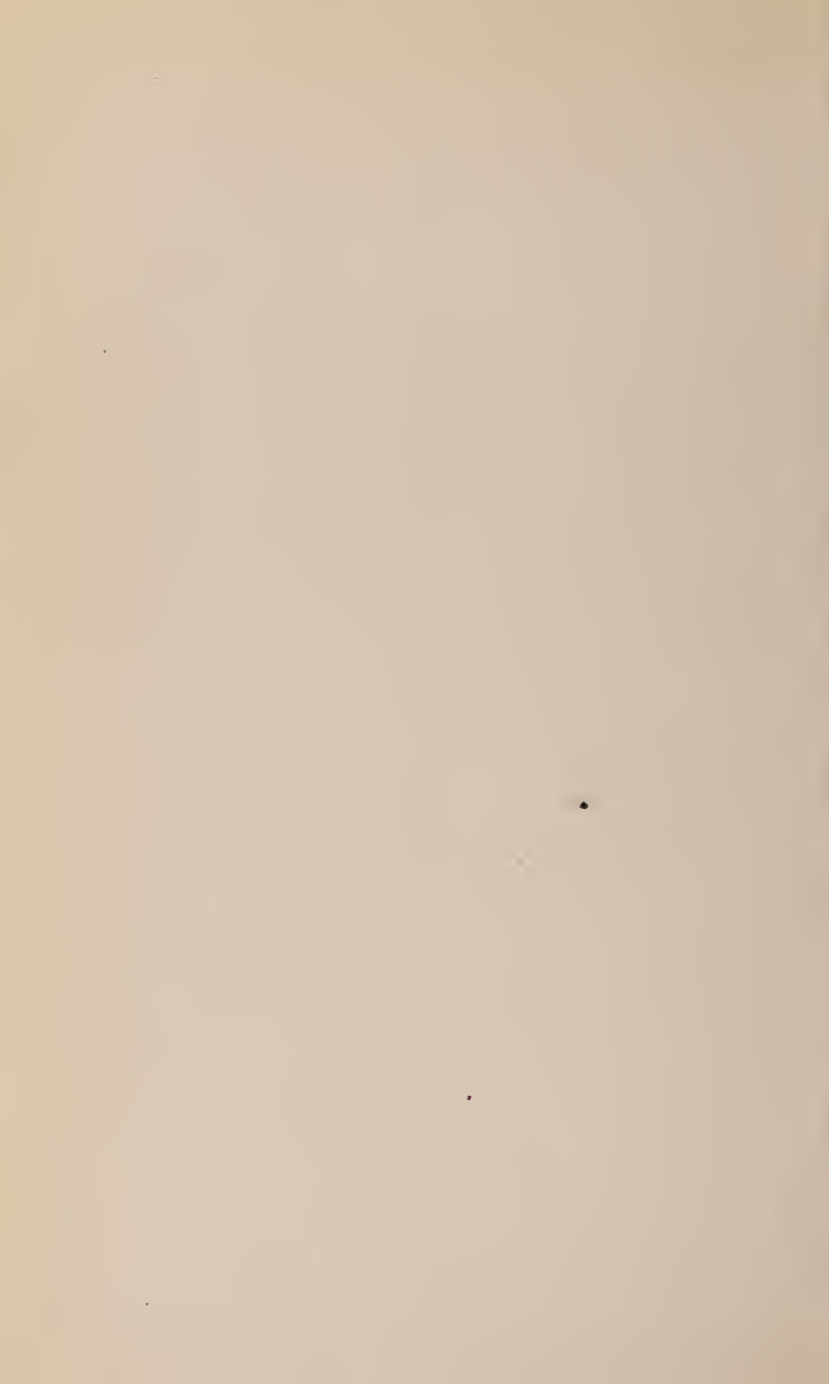
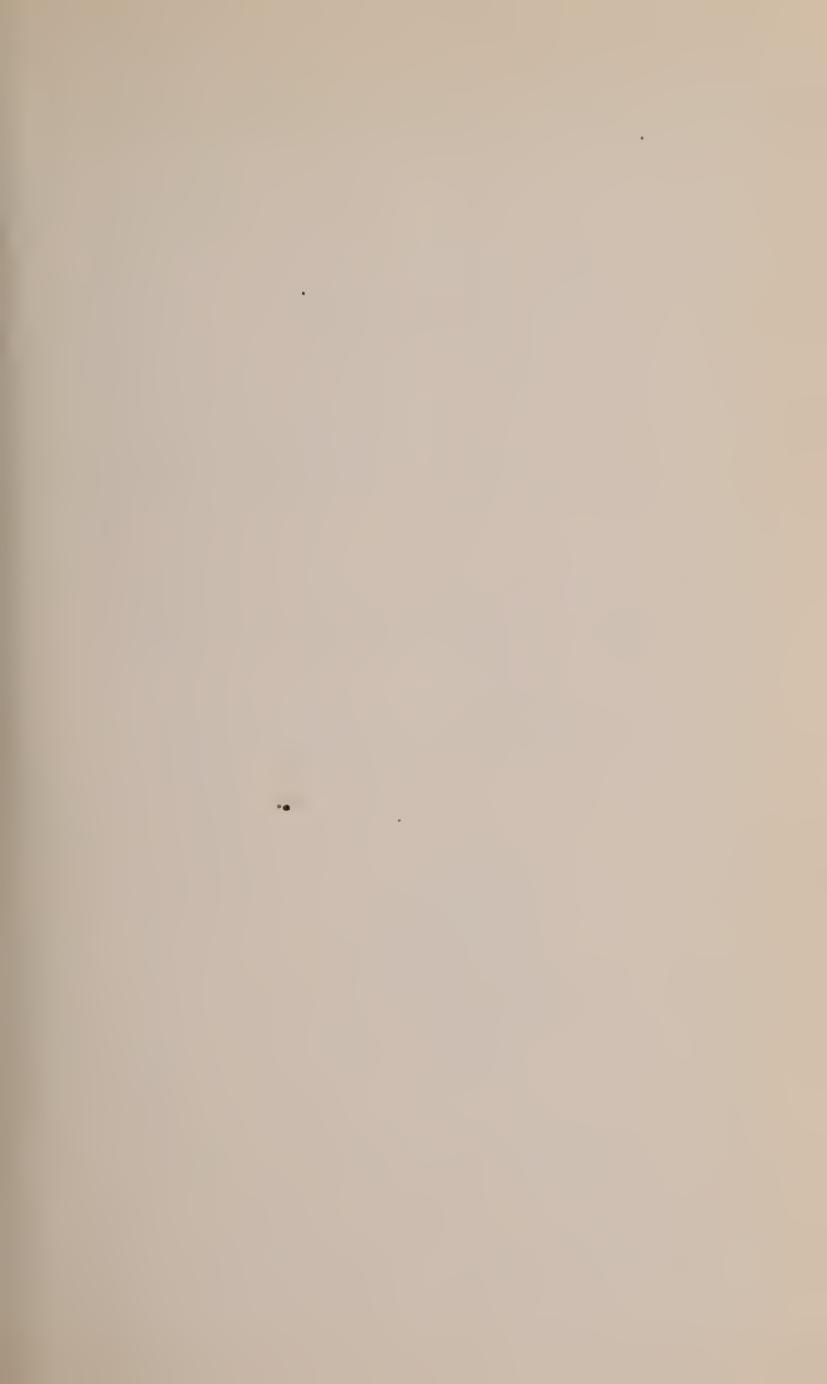




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WOMAN'S WORK

FOR

WOMAN.

A Union Magazine.

PUBLISHED MONTHLY BY THE
WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH,
No. 1334 CHESTNUT STREET, PHILADELPHIA,
AND THE
WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST,
Room 48 McCORMICK BLOCK, CHICAGO.



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SUBSCRIPTION, 60 CENTS PER ANNUM.

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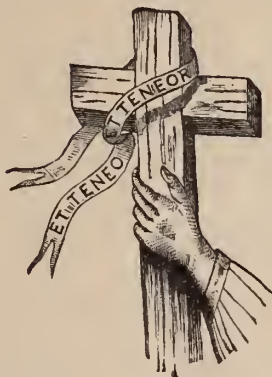
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Woman's Work for Woman.



VOL. IX.

JANUARY, 1879.

No. 1.

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THE NEED OF THE HOUR IN OUR WORK.

SEMI-ANNUAL REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, READ AT HARRISBURG, PA., OCTOBER, 1878.

. . . In the little room at 1334 Chestnut street, where much of the planning and the praying for the general interests of this Society is done from week to week, there is apt to be less looking *back* than *forward*. The work is ever pressing and pushing and urging us onward and upward, giving us little time for retrospection. True, sometimes tidings come of an auxiliary that "did run well" for a time, but is now halting or turning back upon its way; and the thermometer of our receipts when consulted tells us that it is down to zero, or below, and warns us that a fatal sleep is near. Then sadly we trace its steps, if perchance we may see what has caused the lameness, or when and why the vital heat began to leave the body. Again, we hear of some strong, vigorous, out-reaching vine of our planting, and we look back to its small and feeble beginning with joy and thanksgiving. Now and then we are called on to travel a little along the valley of humiliation, because of some mistake made or opportunity lost; and that valley is always retrospective.

At such times, and when a periodical record is to be made, our thoughts must turn for a moment to the past; but they rebound again gladly to the glorious future of this mission work. Prayer, plan, effort—all look *forward* to what God is going to do, according to His promises, by His Church, and to the sure accomplishment of all His purposes of mercy to the heathen world. It would be a sad thing if we ever should be so well content with what is already done as to sit calmly down to contemplate our efforts and their results, turning our backs upon the wonderful future which is open to the eye of faith. Let us rather

“Forget the steps already trod,
And onward press our way.”

And in the light of this glorious future which so attracts and inspires us when we turn our gaze upon it, how small and poor do the efforts of the most zealous of us appear! It is well to let that light fall often upon our work, that we may see it in its true proportions, and be aroused to make it approach more nearly to the measure of what the cause demands, and the servants of such a Master should give.

We have taken *six* new missionaries under our care since our annual report was made. *Miss Belle Caldwell*, of Wheeling, West Virginia, has gone quite recently to Siam, and is supported by the Washington, Pa., Presbyterial Society; *Mrs. J. L. Potter*, lately married, and gone with her husband to Teheran, Persia, under the special care of the Cincinnati Presbyterial Society; *Mrs. G. H. Ferris*, about to sail with her husband for Kolapoor, India, the station where Mrs. Goheen lived until she was taken from earthly toil to heavenly rest; *Miss S. L. McBeth*, a very devoted and successful missionary for several years to the Nez Perce Indians; *Miss Mary R. Happer*, about to return to Canton, China, her native place, as the beloved young missionary of the St. Clairsville, Ohio, Presbyterial Society; *Miss Annie B. Herron*, another missionary's daughter, going back with her father to India, the land of her birth, to work for the Master there; *Miss Verdie Happer* goes back to China with her sister, under our care, hoping, in another year, to receive appointment as a missionary.

For all these workers added to our list, and especially for the young missionaries just about entering on this new life, we do most earnestly ask your prayers. Nor do we, when we ask this, merely mean that here and now, in these meetings, they shall be remembered. We mean far more than this. We would have *you*, individually, officers and members of auxiliary societies and bands, every one for herself, as a Christian woman who *knows* that God hears prayer, carry these and all our missionaries upon your heart

to Him in earnest supplication on their behalf. Did you ever think that these are women like yourselves, who have gone to those distant lands to endure many things of which you will never even dream? To cut themselves off from social enjoyments and Christian privileges, which are as much to them as they are to you, and to spend years in self-denying, flesh and spirit-exhausting work among degraded, unlovely people, who will often disappoint, perplex, and grieve them; to come back to the home land on a visit, in perhaps ten years, finding father or mother, brother, sister, or friend, possibly several of these dear ones, gone from the home circle, while oceans and continents have kept them not only from a parting kiss, but even from the knowledge that they had departed, until they had been for weeks in the other world. Do we not owe it to these sisters of ours, whom we send forth to such a life, to do what we can by prayer to keep their souls ever lifted above their surroundings and the trials of their work, into the upper air of the Master's blessed presence?

Pray each for your own missionary, or teacher, or scholar, especially; but do not stop there. In your meetings, and in your own secret supplications by your bedside or in your closet, remember these new missionaries, and those already on the field, and ask for each of them a supply of grace and strength for the special need of the hour, which God knows, though you do not. They will soon know and feel it over there; if this is done, even before they know whence it comes, they will be conscious of the blessing. So it has been in time past with such influences; so it will be in time to come, if God's promises are believed in.

Since our annual report was made, another of our missionaries has been taken beyond the sphere of our knowledge and our prayers, even into the household of the King above, for which He had long been preparing her. Mrs. Forman, of Lahore, India, died on May 12th, after a weary and painful illness. Two of our missionaries, Mrs. Wood, of Syria, and Mrs. Roberts, of China, are on their way home, the first, a stricken widow, the last, with her husband, upon whom the hand of the Lord has been laid, in a mental disorder, which, it is hoped, is only temporary, but which, while it lasts, is very distressing to himself and others. There are few assemblages like this, in which there will not be found many who can enter with understanding sympathy into trials such as these; and we trust that these afflicted sisters of ours may not fail of the prayerful help that we can give them.

Almost everywhere our school work has been held in bonds thus far during the year, because of the state of our own treasury and that of the Board of Foreign Missions, which seemed to forbid any degree of extension or expansion. Yet, when we think of the

hundreds of Chinese, Japanese, Indian, Siamese, Persian, Syrian, African, Brazilian, and Mexican girls and boys who are under daily religious instruction of our missionaries, and who are year by year—a few at a time indeed, but each of these few carrying untold influence among their countrymen and women—coming into the church of our Redeemer as trophies of His all-conquering love; when we look upon this, we cannot say that our educational work does not grow and spread, notwithstanding any bonds that may be cast around it here at home.

The truth of Christ Jesus, if it be only like a mustard-seed in size, has in itself a power of upward and outward growth, which no human weakness or narrowness of intent can possibly repress. It may be hindered from having “free course,” and it may be that much of the reflex blessing will be lost to those who might, if they would, foster its increase and extend its benefits. But none can ever say of the religious instruction imparted in mission-schools, “thus far will it go and no farther.” God only knows when the limit of its power for transforming and renewing is reached.

It is well known among our fellow-workers generally that what may be regarded as virtually, if not actually, a *pledge*, was made by your representatives in Pittsburgh, last spring, to join the other women's societies, in making an advance altogether of \$50,000 over the contributions of any previous year to the Board. We believe this to be entirely practicable, not by large donations so much as by every woman doing just a little more than she has ever done before. Are there not few of us who could not give fifty or twenty-five cents more this year than last, if our hearts were so deeply in the matter that we would go without some mere luxury of life for a time? If every woman who gave one dollar last year will give three cents a month in addition to one dollar, for this year, it will be done. And let her remember that her gift will not be despised of Him, but rather blessed and multiplied by His hand after it has left hers; enfolded by her humble, loving faith. The *littles* will do this thing, if only they be honestly given *unto the Lord*, not unto man.

A lady was heard to say recently, as she came away from a missionary meeting, where the subject of *giving* had been strongly put to the conscience of the hearers, “Well, the fact is, *we don't really give till we feel it, do we?* We seldom miss much what goes to this cause, and if we give up something for the sake of contributing a little more to missions, why it is generally something that we really don't need at all, and that it costs us very little, if anything, to do without. It is not often that we make a real sacrifice now, *is it?*” And the other ladies in the group all said, “That is certainly so.” Dear Christian friends, if the *sacrifices* once begin

in earnest, the time will soon come, when, as of old, people will have to be "restrained from bringing," because there is "sufficient for all the work to make it."

Oh, let us try it! The money, as an object, is not that for which we plead with you to-day. It is *the work* over yonder, at many a mission station, whence a bitter cry comes to us from the little handful of workers placed there by the church at home. "Brethren, sisters," they say, "what shall we do? We will obey you, who sent us here. We do not now ask, shall we go forward, answering the many appeals that come to us for teachers and schools? We simply ask, shall we hold the ground already possessed; or, shall we surrender it, and lose thereby the fruit of years of toil? We are falling, unable to bear the burdens coming upon the few to whose relief no reinforcement comes. Shall we drop in our places, and the old enemy of the truth re-enter his territory with his ever fresh forces and untiring strength? We leave you to decide this question."

Christian sisters, they know at 23 Centre street, what it is to get such letters from heart-sick, body-weary missionaries. We know, at 1334 Chestnut street, what it is. Our very souls are wrung sometimes by the letters which come to our table on Tuesday mornings. Your Secretary there has to write often, and tell those from whom these appeals come that we cannot answer their pleading questions. We can only wait, and watch, and pray, till the Church will arise from her sleep, and furnish her servants for their labors, and fill up the broken ranks.

Think you, then, that we can come here, and meet so many of you, our sisters in this work, and not cast *this* one great burden of our hearts upon you? We beg you not to say one to another, as you go from this place, "those were earnest appeals;" "very good reports;" "strong pleas that we have listened to."

Do not say one word, until the thought has gone deep down into your hearts that here is something in which you are personally concerned, to find out your duty before God. You cannot turn it off, or rid yourself of it. God speaks to you to-day by His mighty works in heathen lands, and by the voice of His servants there; and it is at your peril that you refuse to heed that voice. We would that every conscience in this room might be so stirred to activity, that the soul will have no peace until it cries, "God helping me, I will do more for this cause of Christ Jesus than ever before; yea, I will do all that it is possible for me to do. I will obey my Saviour's command, to pray 'the Lord of the harvest that He will send forth laborers into His harvest,' and then I will do what I can to furnish and send them forth."

Oh, what a power might go from this place throughout our

Church of God, if but this spirit could fill every heart, and send it forth to active obedience to the Master's call!

Let not our meeting here be in vain in this respect. If it is for us women to awaken the slumbering people of God to behold what wonders the Captain of their salvation is doing with the feeble, halting bands who follow Him afar off, and to realize what He would do with an eager, devoted host of soldiers of the Cross keeping pace with His triumphant footsteps—if this be indeed the duty of the hour for us, then let us accept it as such, and take it up in the name of our Lord. Let us go forthwith, and “tell the disciples” what this day's interview with an ascended Master has brought to us in the way, not only of blessed privilege, but also of solemn obligation. Listening to His voice, and obeying its gentle yet strong commands, we shall meet Him by the way, and our “eyes shall be opened” to know Him from henceforth as our victorious King.

NEWS FROM THE FIELD.

MISS CLARA THIEDE, LAHORE, INDIA.

“I have at present more work than ever; still the dear Lord supplies me with strength so that I am able to do it all, though it is especially difficult lately. I took the newly-baptized Hindoo woman of whom I wrote, to the Hindoo schools, hoping it would do them good. She witnessed faithfully for Jesus, and crowds gathered around her. The pupils were not prepared for this, however, and some threatened to leave the schools if I continued to bring her. All seemed to be aroused in one way or another. I hoped, almost with assurance, that a blessing would follow, but it has not yet come.”

MRS. THOMAS TRACY, FUTTEHGURH, INDIA,

who spent a part of the hot season with her little ones at Upper Woodstock, writes most pleasantly concerning our school at that place, “I feel that I cannot say too much in its praise. I am sure I never saw in any one institution so many combined advantages. A parent may truly feel that he has there a *home* for his child, a most excellent *school* with all necessary accomplishments, and above all, a place where she will receive a religious education.”

HOSHIARPORE, INDIA,

is a large town prettily situated in the midst of green fields and orchards of mango and other fruit trees, and it is only a few miles from the foot of the mountains. The heat is less intense, and the rain more abundant than in many other parts of the Punjab.

As it is comparatively a small place, and has not been occupied so long as Lodiana, Saharanpore, and other stations of our Board,

and as an American missionary has never been stationed there, it is perhaps not so well known as some other stations are ; still much good work has been done in and around this little place. Many of the readers of *Woman's Work for Woman* would, I am sure, greatly enjoy a visit to the flourishing school for Hindoo girls, which has been in existence for several years, and carefully superintended by the native missionary's wife, and to hear *him* tell of his interesting tours in the district.

Some time ago he had the privilege of admitting to the church a blind Brahmin. His wife, who is a true helpmeet to him in his missionary work, had the blind convert come into her house every day to commit to memory the Gospel of John. Each day he committed five verses to memory, and was never permitted to begin a new lesson till he showed by repeating the old one that he had thoroughly "memorized" it. Thus she went on, step by step, in the patience of love, till the man had learned the whole of the gospel. He has also been taught a great many hymns, and a portion of the Gospel of Matthew in the same way ; and now he goes day after day into one of the streets of the town, and taking his stand where many people are passing, repeats passages from these Gospels to all who will listen.

Here is a lesson for all of us in patient, persevering effort to do good.

C. W. F.

MRS. HOWELL, SAN PAULO, BRAZIL.

"There is one department of mission work which is perhaps not sufficiently appreciated by the givers at home—the making of the missionary home a pleasant visiting place. Many a 'sermon without words' is preached unconsciously by the clean room and happy faces, through the influence of a friendly call, and many a prejudice thus overthrown which has stood as an insuperable barrier against Christian influence. Let me cite a case : at one of our stations it is understood that the family of the missionary is at home every Friday evening to receive any guests who may care to call ; a simple tea is passed, after which the regular evening worship is held—the singing of a hymn, the reading of the Bible and prayer. The evening passes in pleasant intercourse, those who are musical doing their part toward the entertainment, while others are engaged in quiet talks which often give the best opportunity for religious conversation. The stereoscope, too, shares in the work, and while the guests are gazing at the wonders of American civilisation, what more natural than to take up the Bible and say, 'It is to this we owe all that is good in our country' ? Even the little fancy articles that adorn the room are a marvel to the visitors, and the hostess takes occasion to remark that 'the girls in our school

are taught to make those things;’ often the mothers are willing to risk the danger of the religious teaching for the sake of such knowledge for their daughters. Thus the circle of influence is widened, and they learn that what they have been taught to fear or despise is indeed ‘glad tidings of great joy.’”

MISS ELLA KUHL, SAN PAULO, BRAZIL.

“I do appreciate *Woman's Work* and *Children's Work*. Helpful suggestions come to me sometimes in the letters from the dear sisters in India and China whom I have never seen, but whom I have thus learned to love, and I feel as if they had written to me personally. Our work here is in its infancy and we need help at first, but in time we hope to be able to carry it on without assistance from home. The people like the American methods of teaching, but hesitate to place their daughters under our religious influence; in this matter we have taken a firm stand from the first, and all who come are expected to attend service. There is a great scarcity of good reading matter in the Portuguese language. Occasionally I read a good English book to the girls in Portuguese and they are delighted. If some of the dear friends at home would send by mail occasionally a first class Sunday-school book full of the gospel they would do a very good thing.”

MISS P. R. THOMAS, SAO PAULO, BRAZIL.

“This morning we have been called to mourn with those that mourn, but it is not without a great cause of hopefulness also, for we are really rejoicing, though grieving for the sorrow of one of the little ones of our household.

“During our last vacation Miss Kuhl, Dona Adelaide, and I spent a week at Sao Vincente; while there we called several times on a young woman who was sick. She was the aunt of our little girl. She was evidently dying of consumption, but was hoping the sea air would benefit her. At first she thought it did, and started for her home in Rio Claro, but only reached Sao Paulo when she became worse again, and died this morning in Dona Adelaide's house; she was only twenty-two years of age, a widow, and leaves two little children, the oldest five years old.

“Miss Kuhl told me that three years ago Mr. Chamberlain preached a sermon in Rio Claro on the subject of idol-worship, and this young woman was very much impressed by the sermon. She frequently attended the church services, but met with so much opposition that she gave up going regularly; she bought a Bible and read it when she could. During her last sickness Dona Adelaide was not allowed to be with her, for fear she would talk with her on the subject of religion, but last night this lady's

mother called Dona Adelaide and wished to have a priest sent for. To the mother's great grief the sick woman would not allow them to send for the priest, but talked with Dona Adelaide and asked her to pray with her; she then said she was satisfied, bade them all farewell, and with the words 'Oh, how beautiful!' on her lips, passed away, perfectly conscious to the last and without a fear. Surely it was all the work of the Holy Spirit; 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.'

"The clause 'but canst not tell whence it cometh and whither it goeth' has impressed me very much, in connection with this circumstance, for the education and all the surroundings of this young woman's life were such as to keep her from knowing anything of Christ as the only mediator, and though her friends watched over her and supposed they had kept her from all knowledge of the Christian religion, yet, though they knew it not, during those three years the Spirit had been leading her, and at last Christ claimed her for His own."

MRS. FITCH, SOOCHOW, CHINA.

"Among the outsiders who came to the service yesterday afternoon was a woman eighty-four years old, who interested us all very much. She has for many years been eating only vegetables, as the Chinese say, '*c'uh soo*,' thus, she thinks, keeping her body pure, and her heart free from the sin of eating any living thing. She had a very bright, fresh face for one so old, and was so kind and motherly-looking that I singled her out of the crowd of women and had a good talk with her before the service began. She has been saying prayers to Buddha so long that she brings her 'vain repetitions' into her conversation, thus: 'How white you are! *O-me-toe-fah*. You have a very pleasant house. *O-me-toe-fah*. Do you make your own clothes? *O-me-toe-fah*. What happiness you have in these children! *O-me-toe-fah*,' &c. You might think she was rather a hopeless case, but on the contrary she was so earnest that I had hope of her immediately. It is very hard to say to one who thinks she has been laying up merit for many years, that all this is worse than useless; but as I besought her to leave her idols and incense, her candles and chanting, and turn to the one true God who was longing to receive and save her, she seemed to drink in every word. 'What!' said she, 'no incense, no spirit money! How then *do* you worship?' How glad I was to tell her that here, in her house, or anywhere, she could pray to the Heavenly Father—just *talk* to Him; and then I taught her a short prayer of only two sentences which she repeated over and over. I fear she was

somewhat shocked at our not worshipping ancestors, for the Chinese think the forbidding of that is one of the greatest faults with the religion we come to teach them. But I told her that my mother had been in heaven five years already and that though I had never worshipped her, yet I hoped to go to be with her forever; that she did not want me to worship her, for she was only a woman like me, and that while I must ever honor her I must worship only one—the one true God.

"While the native assistant was talking she paid close attention, and after the services thanked him for his words. Then she came to me for another talk, and to the last kept saying over and over the little prayer I had taught her. I may never see her again, but as I turned away after bidding her good-by, I could but hope that even *she* might yet enter the kingdom of heaven."

MISS MATTIE NOYES, CANTON, CHINA,

speaking thankfully of her improved health, says: "I have indeed been very much better this year than I ever hoped to be. . . . It is very pleasant to have those who have been educated in the boarding-school entering the field as helpers. Five of our school teachers and five Bible-women were former pupils; and others will soon be added to the number. . . . Is it too much to hope that *every* pupil educated in this school shall at last be found safe in the fold? It is not too much to pray for; not beyond God's power to grant." The teachers and pupils of this school hold a Sabbath evening meeting "for the purpose of praying for the conversion of those in the school not yet Christians," and for their unconverted relatives.

MISS NASSAU, KANGWE, WEST AFRICA.

"With a leaden pressure on every limb and on the burning brain, sometimes we write a letter to meet the mail, because a friend at home has urged the importance of people at home knowing more about the work. After five months, when we might expect some answer or recognition, nothing comes; but from a dozen other sources the same entreaty for a letter. Do you not think we feel almost discouraged? Is not the precious work here that fills hand and heart and brain enough, but we must feel as if a duty was neglected because we are not writing interesting letters to so many different circles at home? Dear fellow-worker! do not think I am complaining. Oh, no; personally I have been the recipient tangibly and by letter of more love and sympathy than I have deserved."

MISS MARY L. CORT, PETCHABURI, SIAM.

"There are two sets of the Siamese holidays, four days and

nights in each. They are times of peculiar temptations to our converts so recently separated from the heathen world around. We have, therefore, tried to furnish pleasure and amusement of an innocent character to them, instead of the rites and ceremonies and sins of their own old ways. During the last ones we had trips to the mountains and the caves; a feast of good things, sour, sweet, and peppery enough to suit even the Siamese. We had blind man's buff, tag, and other games, native and foreign, in the yard. When there was no moon we had lamps and lanterns, and finally, near the end of the time, on the eleventh of April, we had a Christmas festival. Perhaps this date is as nearly correct as the twenty-fifth of December. Nevertheless I hope that next year we can keep the glad time with the rest of the world. We had the large hall of the new Home beautifully decorated with flags and lamps and garlands of flowers. Among the green leaves on one side of the room was an oil painting of the King of Siam, and on each side of his Majesty were scenes from the dear home land; one all flushed with summer sunshine, the other full of the cold gray twilight of a winter's day. We had two trees full of the wonderful gifts, and opposite hung our motto, Praise to Jesus. None were invited but our own church members and their families, and yet we had the pleasure of seeing nearly seventy gathered together to celebrate the Saviour's birthday. . . .

It is a year since we began the experiment of outside schools in charge of native teachers. They have proved a complete success, and present to-day one of the most hopeful outlooks to our work. More than a hundred children have by them learned to know and trust us, and better still, at least two-thirds of that number have learned to read and sing and pray. They know of the true God, and the sin of idol worship. They have learned many lessons, and so have we, for I think every new experience in our dealings with this people is an advantage, whether successful or not."

REV. J. WILSON, CHIENG-MAI, SIAM.

"The work in Siam is now, as it has been, very encouraging, and God remembers his promise in still providing laborers for that field. Please accept our thanks for the work you have done in furnishing the means to secure the Laos type and press. When the pages of divine truth are stricken off from the press in Chieng-Mai and are circulated among the Laotions, your contributions for this work will be a constant 'memorial before God' by the light which, through the Spirit's power, they shall shed into those dark hearts. We trust your prayers will ever ascend for God's presence and blessing to be given to His servants in Chieng-Mai. *His* work will then prosper in their hands."

At Home.

THY KINGDOM COME.

THUS, in my own comfortable room, I pray, dwelling upon the words, divisions and subdivisions of the theme being suggested. There are many things going on in the world to help the coming of that kingdom, and I think they lie near my heart. The mission work grows out of this petition, united to the command, "Go ye into all the world." But how I work for my own kingdom! how it engrosses me! Eyes, hands, feet, brain—all my powers and faculties how wide awake, alert, alive! Upon my designs are brought to bear enthusiasm, tact, contrivance, skill, and industry, well trained and directed perseveringly, no shirking, no lagging, no doubting.

There is nothing that can be called lavish waste; no questionable tastes, pursuits or amusements in my kingdom. Only the proper indulgencies that seemingly go to make up a quiet, pleasant life. How ungrudgingly, cheerily, and hopefully I work for it! Obstacles are surmounted as I strive to come up to my ideal in every department of my kingdom. Position and circumstances set limitations to these ideals; nevertheless, with vigorous will, zeal, and ambition, I strive to bring all to the very verge of these limits.

Do I nothing for that other kingdom for which I pray?

I am interested in the various branches of Christian work that tend to promote its growth. It is enjoyable, heart warming to be in and help on these things. I give some time to their furthering. My purse is open to a degree. I wrote "certain degree;" I erase the qualifying word; to be just and true, I fear it is too often an *uncertain* degree.

A new year is about to begin. At this season we incline to a summing up of affairs, to looking over accounts, and making calculations. This one is suggested: at the above rate of giving, working, praying for the spread of Christ's kingdom—if I consider myself a fair specimen of one-fourth the members of His

Church on earth, supposing another fourth do twice as much, another three times, another four—how long will it take, if human effort is alone considered, to extend His kingdom over the whole earth?

Ah! how long? So long, so far distant the day of its full realization, that angels may well weep as for a “hope deferred.”

Dear Saviour, I veil my face over my own part in these reckonings. What did it cost Thee to come to our world, and teach us how to pray, to live, to work for God’s kingdom? Blessed privilege to be allowed to use these words! Fearful responsibility, if prayer is not followed by an entire devotedness of all that we have and are!

How would the account stand at the close of 1879, if, at its opening, we transpose the two kingdoms? Take the time, which, in 1878, we spent in thought, talk, and prayer—the work and money given for Christ’s kingdom—for our own, and *vice versa*?

God grant that 1879 shall be such a year of missionary revival, that every Christian will compress the affairs of his worldly kingdom into so small a compass, that he shall have space, time, strength, money, to work and pray for the furtherance of Christ’s kingdom as in no past year! Then, as never before, may we pray, “Thy kingdom come.”

H.

A RESERVED FUND.

How many have a reserved fund for charitable purposes? But is not this the Bible method? St. Paul says, “Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come.” In this passage hasty collections seem to be deprecated. We are *not* to give from the impulse of the moment, under the excitement of some appeal, but regularly, conscientiously lay aside for the Lord as He hath prospered: and then, from this consecrated fund, distribute as the various causes are providentially presented.

And we are to make this consecration on the Sabbath day, because that day is most favorable to just thought upon the subject. Then, if ever, worldly, selfish influences are at bay, and holy Christian ones come in. Then, if ever, we realize our obligations to a crucified and risen Saviour, and gladly devote ourselves and our possessions to His service.

This is God's method, and we suspect that only in accepting it shall we have much success in raising money for benevolent purposes. Have we not experimented long enough in our own ineffective ways to be willing to follow the plan which inspiration has given us?—*The Helping Hand.*

THE FOUR RUPEES.

A GIFT has come to us over seas,
A gift of beautiful, bright rupees;
And who do you think has sent us these?

Was it one of the rajahs, rich and grand,
Who live in that wonderful, far-off land—
The land of simoon, and sun, and sand?

Or was it some Brahmin, who has thrown
Forever away his gods of stone,
And worships the Christian's God alone?

Or was it the Viceroy, who controls
The destiny of those million souls
From Kyber to where the Hoogley rolls?

Nay, none of them all;—nay, none of these
Has sent us this royalty of rupees
From that strange sun-land over seas.

Who was it then?—Listen, and I will tell;
For surely 'tis something to ponder well,
Till the truth of it makes our bosoms swell.

'Twas an eight-year-old, brown-faced Hindu lad
Made gift of the four rupees he had,
To help us at home: for he was sad,

Because he had heard his teacher's fear,
That the Work of the Children, over here,
Might wane with the waning of the year.

And therefore he brought his four rupees,
And eagerly whispered,—“Sahib, please
Send *this* for the work beyond the seas!”

Sweet, innocent faith, that did not doubt
That his four rupees would help us out
Of the troubles that compass our Work about!

—Ah, think of it, Christian children!—Can
You let this heathen of Hindustan
Do more than *you* for his fellow man?

Christ save this orphan, who of his store
Gave all to aid us; and may his four
Rupees increase to a thousand more!

MARGARET J. PRESTON.

LESSONS FROM THE WORD.—I.

FRANCES RIDLEY HAVERGAL.

“Go ye therefore, and teach all nations.”—Matt. xxviii. 19.

“Go” does not mean “send.” “Go” does not mean “pray.” “Go” means “*Go!*” simply and literally.

Suppose the disciples had been content to take this command as most of us take it! Suppose three or four of them had formed a committee; and the rest had said, “You see if you cannot find a few suitable men to train and send to Rome, and Lybia, and Parthia, and we will see what we can do about collecting funds, and anyhow subscribing a penny a week or a pound a year ourselves!” How would the good tidings of great joy and the glorious news of the resurrection have spread at that rate? But they did not subscribe—they went! Happily they had not silver and gold to give, so they gave themselves to their Lord and to His great work. Jesus had said, “I have given them thy word”; and very soon “great was the company (margin, *army*) of those that published it,” and grand were the results.

The company of those that publish the Word of our God is very small in proportion to the numbers that are perishing for lack of knowledge. We are so accustomed to hear of the millions of India and China, or of the immense distances of America, that we get hardened to them. We do not take it in that one man is standing alone among perhaps 100,000 dying souls; or placed alone in a district of 1000 square miles with forest and rapid, and days of travelling between every station in that district. Even from one of the best provided centres of missionary work in India a friend writes that every missionary she has seen, whether clerical, lay, or lady worker, has work enough of his or her own to divide *immediately* among at least six more, if they would only come. Yet our Lord’s very last command was “Go!”

The company is still smaller in proportion to those who might go if they only had the heart to go. Setting aside those who have not sought or found Christ for themselves, and who do not care to hear or read about these things, and those to whom the Lord has definitely closed this door by unmistakable circumstantial guidance, there must be, as a mere matter of figures, thousands of young Christians who might go or put themselves in training for going. Yes, *thousands*, who have “freely received” salvation for themselves, but are not ready to “freely give” themselves to their Saviour’s own great work; not ready even to take the matter into consideration; not ready even to *think* of turning aside out of their chosen profession or comfortable home course. Yet the command, the last that ever fell from His gracious lips before He went up from the

scene of His sufferings for us, still rings on, and it is "Go!" And He said, "If ye love me, keep my commandments."

EFFORT MUST FOLLOW PRAYER.

PAPER read at a prayer meeting in connection with the Semi-annual meeting of the Woman's Foreign Missionary Society, at Harrisburg, Pa., Oct., 1878.

It is a principle in the economy of grace that God never does for us what we can do for ourselves; and He always works through instrumentalities. If we pray for some special blessing, and there is anything we can do toward securing that blessing, we have no right to expect the answer to our prayer till we have done all we can, then God will do what we cannot. If we do our part He will surely do His. A very good rule is to pray as if all depended on God, and work as if all depended on us. We do a great deal of praying that the Lord would stir up the hearts of His people upon this subject of Foreign Missions, but what are we doing to stir them up? Are we following these prayers by personal, individual effort? Do we embrace every fitting opportunity to say a word to the careless, recommend a good book on missions, urge them to take our periodicals, and invite them to our meetings? And do we realize that when we enlist a Christian woman in this cause we do even more for her than for the heathen? A woman who had been thus led to join a missionary society, and who had learned to use her voice in prayer, at the end of a year testified that she had grown more in grace that year than in all the previous years of her Christian life put together. Yes, God thought of us as well as of heathen women when He called us into this work.

There is another point here involving the same principle in its subjective application, and that is, when any difficult duty is before us and we ask the Lord for help, we must try to do it before He can help us, and there is no use in asking unless we intend to try. The Lord will help us through hard places, but He will not lift us over them; and it is an insult to ask Him for help to do a thing which we have made up our minds beforehand we cannot do and have no intention of trying. For example, in the matter of social prayer so many of our ladies shrink from this cross, and feel that they cannot take it up, though seeing it in their pathway right before them. Have you tried, have you asked God to help you, and then made the effort? If you will go to the ladies' prayer meeting, trusting in the Lord for strength, kneel down and essay to speak, God's promises are good for your success. That will be your time of need, and that is the very time, and you are in the

very place, to find the promised grace to help you. God may not help you to make a prayer that will satisfy your pride, but He will help you to make one that will reach His ear. Alas! is it not too often the case that we are more concerned about the impression made upon the ears of our fellow-Christians than upon God's ear?

There is a sad fallacy in the statement so often heard, "I know I ought to do thus and so, but I cannot." *Cannot* never follows *ought* in the logic of Christian duty. When you have got far enough along to conclude that this or that is your duty, you have got beyond all calculations about ability. The power is of God, and His strength is perfected in weakness. Your very weakness is your guarantee that He will help you, but your faith must be brought into vigorous exercise. We will not walk by faith so long as we can walk by sight, and hence it is that God so often finds it necessary to shut us up between Migdol and the sea.

If this duty of social prayer be the difficulty that confronts us, we are apt to conjure up every possible excuse to satisfy our consciences, and when every objection has been met, we fall back as a last resort upon the plea that we are so constituted we cannot pray before others. We are exceedingly nervous, or very timid, or we have some heart trouble. Weighty reasons we admit, and requiring strong faith to overcome them. But were one of these timid, shrinking women condemned to die, and the one hope of escaping her doom lay in going into the crowded court room, kneeling before the judge and pleading for her life, would she for one moment think of claiming that she was so constituted that she could not do it? No. God never so constituted human beings that they could not pray, nor that they could not pray before others. We may get behind the devil's fortifications now, but what will they avail us when we come to stand before God? Our pride is at the bottom of the whole trouble. If we could make smooth, fluent, beautiful prayers we would all be willing to pray; and if we could be assured that God would help us to make such prayers, we would be willing to rely upon His promised aid. But we are not willing to blunder and stammer and falter. Our pride steps in and makes cowards of us. It is not so much after all that we doubt God's willingness or ability to help us, as it is that we do not want to be helped in His way, for His way of helping His children through difficulties is usually a humiliating way. If it were not, we should soon be puffed up in our own esteem, and imagine we were getting on in our own strength. But our God is a jealous God, and the glory must be His. Surely we cannot think it strange that He so often resorts to extreme measures to make and keep us humble; to make us willing to be used as He shall see fit; to use us to be anything or nothing as shall be most for His glory. J. M. H.

REPORT OF THE COMMITTEE ON MAGAZINES.

READ AT THE SEMI-ANNUAL MEETING, OCTOBER, 1878.

WITH the present list of subscribers, a little over 9000, the magazine cannot be uniformly published in its enlarged size—thirty-six pages.

It has been calculated that if subscriptions were promptly renewed, and each auxiliary would add two new subscribers to their list, the magazine would pay its way.

Much of the trouble arises from a failure on the part of old subscribers to renew their subscriptions.

Your committee would suggest as a partial remedy for this that each Presbyterial Society appoint a lady to have the oversight of this department, making it her duty to see that each auxiliary in the Presbytery shall appoint one of their number to see to the renewal and increase within their bounds, and that the little magazine, *Children's Work*, be included in the work assigned to this presbyterial officer, or one be appointed to take special charge of it.

In view of the urgent need for immediate action in this matter :

Resolved, 1st, that each Presbyterial Society here represented pledge itself to try to add fifty names to their list of subscribers by the 1st of January.

Resolved, 2d, that we urge upon the Editorial Committee to use the space thus gained in the magazine in the interest of the Home Department of the work, that our auxiliaries may be strengthened and helped.

Resolved, 3d, that each Presbyterial Society be requested to act in the matter at once, by appointing one of their number to take charge of this work until their next annual meeting.

Resolved, 4th, that we shall henceforth feel that these magazines belong to *us*, and not to the Editorial Committee or the Philadelphia ladies only; and not simply ours to enjoy or profit by, but ours to support; and that it is obligatory upon us to see that they are made as good as it is possible for us to make them.

MRS. S. M. HENDERSON, *Chairman of Committee.*

“NECKTIE” MONEY.

THE following note was slipped into the Treasurer's hand recently: “Please find enclosed twenty-five dollars for the Necktie Fund. Twenty dollars will cover a dollar necktie for every female member of my immediate family, babies and servants included. The remaining five may be put to the credit of five women who have not heard of the project.”

NEW YEAR HYMN.

BY A. L. WARING.

SUNLIGHT of the heavenly day,
 Mighty to revive and cheer,
 Bless our yet untrodden way,
 Lead us through the entered year.
 Where the shades of death we see,
 Let Thy living brightness be ;
 Let it speed our lingering feet,
 Let it shine on all we meet.
 While before our chastened gaze,
 Earthly pleasures fade and fail,
 Thou, the light of all our days—
 Thou, our steadfast glory, hail !

Open Thou beneath our tread
 Springs the distance could not show ;
 From the holy Fountain head,
 Let them rise where'er we go.
 Rather give us eyes to see,
 Love awake to love in Thee,
 Hearts that, trusting in Thy eare,
 Find its traces everywhere.
 Teach us, as we pass along,
 In the shining of Thy face,
 Many a sweet thanksgiving song,
 Even in a dreary place.

Lord of all, we cannot know
 What our paths may yet unfold ;
 But the part that love should show—
 Wise to save us—Thou hast told.
 By our hearts' unmeasured price,
 By Thy life-long sacrifice,
 By Thy death to set us free,
 Lead us on to joy in Thee.
 On, to greet the perfect day,
 Blessed End of time and strife,—
 On, through all the shining way,
 Brightness of our human life.

*Hymns and Meditations.***FOR THE YOUNG PEOPLE.**

CIRCULARS, constitutions, and pledges for the formation of young people's societies have been prepared, and can be had upon application to the Editor. The plan discussed at the Semi-annual meeting has been modified, leaving at the option of the Presbyterial Society the organization of a separate branch within its limits. The great object in view in suggesting the formation of these societies is to enlist the ardor and enthusiasm of the young people in each church.

CHEERING WORDS FROM AUXILIARIES.

THE Woman's Foreign Missionary Society of the Presbytery of Philadelphia, North, held its first annual meeting at the parsonage at Newtown, Pa., on October 8th. One hundred ladies were present, thirty of them delegates from societies and churches in the Presbytery. The report of the secretary shows an encouraging growth in the work. Thirteen societies and three bands have been formed since the organization of the Presbyterian Society. The treasurer has received over \$1100. One hundred and eleven copies of *Woman's Work* and thirty of *Children's Work* are taken.

A "plain neektie" tea-party in the First Church, Franklin, Pa., netted \$65; \$50 of which goes to our extra fund.

Mrs. Robbins, of San Francisco, Secretary of the Occidental Branch, says, "We are prospering in every branch of our work."

Titusville, Pa.—"We had a sort of missionary prayer-meeting last Thursday evening. Our pastor read the 'Neektie' leaflet, and after a short address, and a missionary prayer by one of the gentlemen, he requested all who were willing to contribute the price of an ordinary neektie to rise. The meeting rose as one man. I wish it had been as large a meeting as usual, we would have had a noble offering. As it was, the sum will be no mean one."

Covington, Pa.—"Is it not wonderful how our hearts will warm and unfold in working for the Master? Already there is a new interest awakened through the formation of our society by Miss Loring. We have exceedingly profitable meetings, and I doubt not that many of our 'timid ones' will learn to talk of the work, and indeed offer prayer aloud."

Cincinnati, O., Lincoln Park Church.—"I annex a programme of one of our meetings. The President usually announces in one meeting the programme for the next :

"Devotional exercises : singing, reading of Scriptures, and prayer.

"Reading minutes of the last meeting.

"Paper—North American Indians ; their origin, character, divisions, language, and religion .

"Singing.

"Paper—Missions among North American Indians.

"Singing.

"Paper—Active Christian Benevolence.

"Miscellaneous business.

"Prayer.

"Doxology."

Philadelphia North Presbyterian Society.—“I send you an extract from a letter from the secretary of one of the newly organized auxiliaries in our Presbyterian Society:

“‘We have reason to rejoice that Miss Loring was sent here to organize a society. Until recently there were very few who could be persuaded to lead in prayer. A mother in our church who is very anxious that we may receive a blessing, that her four children may become Christians in early life, proposed that we should have a prayer-meeting separate from our missionary meeting; so we meet on the third Saturday in each month to pray for our church. Those who had refused to lead in prayer in the missionary meeting, when they saw the earnestness of this mother, no longer said no, at least no one who has been asked has refused. We hope it is the beginning of better things among us.’ Thus ‘the heaven’ seems to be working through the means of our Presbyterian Societies.”

PATIENCE.

“Be patient, therefore, brethren, unto the coming of the Lord.”—James v. 7.

BECAUSE, first, there is no doubt about that coming. His first coming was the most wonderful, the most staggering to faith. That the Son of God should have been found in fashion as a man, “without form or comeliness,” with but rare encroachments of His glory, enduring the contradiction of sinners, and dying on the cross—this is a marvel that swallows up all marvels, and frees from all embarrassment the question of His second advent. Because He will come in glory such as no heart of man ever conceived, shedding an infinite lustre upon the least jot and tittle of His slighted gospel, and embracing in His own matchless radiance and felicity those who now accept the legacy of His promises, and walk in the path of His humiliation.

Because we shall be forever with the Lord. The day of His coronation and of ours is a day on which the sun shall never go down.

Because He cometh! He cometh! The bell of His providence is sounding ever and anon, telling that another prophecy is fulfilled, another hour of this our day of expectation elapsed, another footfall of His glorious approach accomplished.

Be patient, therefore. Yet think not that by this we are bidden to wait supinely, and with our attention given to other things; but rather as they that watch for the morning let us hasten unto the day of the Lord.—*Illustrated Missionary News.*

ITEMS FROM EXCHANGES.

THE Fifth Annual Report of the Free Baptist Woman's Missionary Society shows an income of \$3691 58 for the year ending October 1, 1878, which is an advance on the previous year. The Home Secretary says: "From our outlook we believe the Society has a stronger hold upon the hearts of the women of the denomination than ever before. New laborers are coming to the front, and old ones with increasing interest apply themselves to the work." Miss H. P. Phillips, who is under the care of this society, sailed from New York for India on October 5. She was accompanied by several missionaries of the same denomination, also Miss Lathrop, of the Woman's Union Missionary Society.

From *Faith and Works* we learn of the continued prosperity of the Women's Christian Association of Philadelphia

Life and Light tells us that of the 1821 churches in the territory of the Woman's Board of Missions (Congregational), 863 have organizations connected with the Board.

Our friends of the Woman's Baptist Missionary Society, in the plans for the future of their *Helping Hand*, exercise their usual good judgment. This is what they say: "Having reached the point of self-support, the question of enlargement and change of form has been discussed; but upon the whole it has been thought best to make no marked change for the present. There is advantage to the reader in our limited space; we are compelled to give only the very best, and every one has time for *all* of this selected matter. We hope by keeping the paper small to secure the general reading of every article."

In the *Missionary Herald* for December is an encouraging account of the work of the American Board in Bulgaria. "To the native Protestant Christians the greatest surprise of all has been to find so many brother Protestants among the soldiers of the Russian army." When the "Governor was asked whether the Bible could be sold, he replied, 'Who can forbid that?' It is well known that the Russians themselves have bought thousands of copies." In view of "what now appears to have been God's remarkable providence in preserving the missionaries and their native brethren during those terrible days of fear, violence, and bloodshed," they both "feel, as never before, that God is the hearer of prayer."

PRAYER MEETING.—A Woman's Prayer Meeting will be held on Thursday, January 9, at 3.30 P. M., in the Assembly Room, 1334 Chestnut St., Philadelphia, in connection with the services of the Week of Prayer for the outpouring of the Spirit upon the world.

NEW AUXILIARIES AND BANDS.**AUXILIARIES.**

East Brady, Pa., Clarion Pres.	Plymouth, O., 1st Ch., Wooster Pres.
Elkland, Pa., Wellsboro' "	Potter Chapel, O., Steubenville "
Farmington, Pa., " "	Salineville, O., Steubenville "
Freeport, O., St. Clairsville Pres.	Tioga, Pa., Wellsboro' "
New Cumberland, O., Steubenville Pres.	Unionport, O., Steubenville "

BAND.

Mauch Chunk, Pa., Little Workers for Jesus.

NEW LIFE MEMBERS.

Eddy, Miss H. M.	McGinness, Miss A. B.
Happer, Miss L. B.	Milford, Mrs. Mary E.
Hull, Mrs. J. J.	Wilson, Mrs. Jonathan
Jessup, Mrs. H. H.	

***Receipts of the Woman's Foreign Missionary Society
of the Presbyterian Church, from Nov. 1, 1878.***

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE. —Churchville Aux., for "Necktie Fund," \$5; Ellicott City Aux., for work, Chefoo, \$62; Taney- town Aux., of which \$35 for sch'p, Oroomiah, \$49 25, \$116 25	KITTANNING. — Eldersridge Aux., for sch., Syria, \$35; Gilgal Aux., for Oroomiah bdg., \$13 25; Kittanning Aux., for Miss'y, Allahabad, \$210; Parker City Aux., for sch'p, Futtehgurh, \$30; West Glade Run Aux., for B. R., Canton, \$25; Worth- ington Aux., for sch., Sahar- anpur, \$25; Saltsburg Aux., for Bogota sch., \$30; Slate Lick Aux., \$25, . . . \$393 25
BLAIRSVILLE. —Beulah Aux., for Miss'y, Kolapoor, \$41; Blairsville, Y. L. Circle, for sch'p, Corisco, \$25, . . . 66 00	LEHIGH. — Easton, 1st Ch. Aux., Bogota mission, . . . 50 00
CHAMPLAIN. —Chateaugay, Ladies of church, for debt, 10 00	MAHONING. —Youngstown, 1st Ch. Aux., for sch., Mexico, \$28, for "Necktie Fund," \$21, . . . 49 00
CHESTER. — Brandywine Manor Aux., for Miss'y, India, \$15; Great Valley, S. S., for sch., Bogota, \$35, 50 00	MARION. —Delhi Aux., \$8 31; Marysville Aux., \$21; Mil- ford Centre Aux., \$8 25; Pisgah Ch. Aux., \$8 50, . . . 46 06
CINCINNATI. —Delhi Aux., sup. nat. tea., Lahore, \$20; Mt. Auburn Aux., for Miss'y, Mexico, \$150; Wyoming Aux., \$20, . . . 190 00	MORRIS & ORANGE. —Orange, 1st, Aux., for Miss'y, Can- ton, . . . 225 00
CLARION. —Sligo Aux., for B. R., Chimeh, . . . 28 00	NEWARK. — Bloomfield, 1st Ch. Aux., for Miss'y, Can- ton, \$135 50, for sch'p, \$4 50 (\$140); Bloomfield, Westminster Aux., for Miss'y, Canton, \$67, two sch'ps, \$70 (\$137); Cald-
COLUMBUS. — London Aux., for zenana visitor, India, . 12 00	
ELIZABETH. — Elizabeth, 1st Ch., Mary Morrisou Band, bal., for sch'p, Bangkok, \$10; 3d Ch., Willing Work- ers, for sch'p, Gaboon, \$25; Pluckamin Aux., \$12, . . . 47 00	
HUDSON. —Monroe, S. S., for child of Miss'y, . . . 50 00	

well Aux., for B. R., Canton, \$40; Hanover Aux., for 12th St. Ch., Canton, \$13; Montclair Aux., for Miss'y, California, \$50, for "Necktie Fund," \$11 50 (\$61 50); Newark, Central Aux., for schs., \$60; High St. Aux., for Miss'y, Soochow, \$45, for "Necktie Fund," \$5 (\$50); S. Park Aux., for Miss'y, Canton, \$78 58; Roseville Aux., for Miss'y, Syria, \$28 45, . . . \$608 53	WESTMINSTER.—Hopewell Aux., . . . \$26 75
NEW BRUNSWICK.—Pennington S. S., for sch'p, Sidon, . . . 41 00	WOOSTER.—Chippewa Aux., for debt of Board, \$11 35; Orrville Aux., \$11 02, . . . 22 37
NEWCASTLE.—Dover, Cheerful Givers, for ———, \$100; St. George's Aux., \$45, Infant sch., \$5, for sch'p, Sidon, \$50, . . . 150 00	MISCELLANEOUS.—Bloomington, Minn S S., for Benita Mission, \$6 76, Dexter, Iowa, Mrs. C. Crane, for China, \$2 75; Indiana, Pa., Elsie Foster, \$1 20, Willie Foster, \$1, Mary Foster, 45 cents (\$2 65), for Oroomiah Sem.; N. Y. Mills, N. Y., Mrs. W. D. Wolcott, \$2; Philadelphia, A Friend to Missions, \$20; W. E., for Oroomiah hdg., \$2; Pittsburgh, Pa., Mrs. M. J. Dunlap, for Oroomiah building, \$5; W. Hohoken, N. J., Miss Crane, for Oroomiah, \$1; For "Necktie Fund": Ashland, O., Mrs. M. E. Jennings, \$1 40, Brooklyn, Mrs. James Sheldon, \$1, Chillicothe, O., Anon., "A Tenth," \$5, Frankfort, Ky., Anon., \$1, Germantown, Pa., Mrs. E. L. Linnard, \$25, Laeon, Ill., Mrs. Ira J. Fenn, \$10, Marathon, N. Y., Mrs. J. G. Pratt, \$2, New York, Miss Jeanie Sheldon, \$1, Paris, N. Y., Anon., \$1, Philadelphia, Through Mrs. Strong, \$1, Money for travelling expenses refunded, \$2 50, Pine Grove Mills, Pa., A Member, \$1 26, Triadelphia, W. Va., Mrs. B. Feay, \$1, W. Hohoken, N. J., Miss Crane and sister, \$2 (\$55 16); Interest on deposits, \$67 38; Sale of Leaflets, Maps, &c., \$7 19, . . . 171 89
PHILADELPHIA.—South Ch., Cheerful Givers, for sch'p, Dehra, . . . 25 00	Total for November, 1878, . . \$3055 95
PHILADELPHIA, NORTH.—Newtown Aux., for "Necktie Fund," . . . 12 00	Previously acknowledged, . . 18396 74
PITTSBURGH & ALLEGHENY Com.—Allegheny, 1st, Aux., for Miss'y, Kolapoor, \$101, for outfit of Miss'y, Dehra, \$175 (\$276); Allegheny, 2d, for Miss'y, Mexico, \$12 25; Emsworth Aux., \$37 50; Pine Creek Aux., \$50; Pittsburgh, 6th Ch. Aux., for Miss'y, Brazil, \$51; Raceoon Aux., for sch., Petehauri, \$58; Sewickley Aux., for Miss'y, Kolapoor, \$25, . . . 509 75	Total from May 1, 1878, . . \$21452 69
REDSTONE.—Dunlap's Creek Aux., \$30, S. S., \$22 88, . . . 52 88	
SHENANGO.—Clarksville Aux., for sch., Lahore, \$28; New Brighton Aux., \$21 25, Slippery Rock Aux., \$13 (\$34 25), for Miss'y, Canton, . . . 62 25	
WEST JERSEY.—Cedarville Aux., \$13 20; Deerfield Aux., for B. R., Gaboon, \$27; Gloucester Aux., \$8 27, . . . 48 47	

The Auxiliary Society at Newburyport, Mass., has sent a harrel of clothing to the Indian Mission School, Versailles, N. Y., valued at \$50.

The \$67 acknowledged in *Woman's Work* for December from Bellaire, O., Aux., St. Clairsville Pres., should have been from Wheeling, W. Va., 2d Ch. Aux., Washington Pres.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

December 2, 1878.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF
THE NORTHWEST.

Abroad.

NORTH AMERICAN INDIANS.

MRS. ROBERTSON.

TULLAHASSEE, Oct. 7, 1878.

THE 10th inst. is the opening day of our session. I have been trying very hard this vacation to finish the revision of the translation of Acts into Creek, and get the whole copied and sent to the Bible Society for printing, but I have not finished the nineteenth chapter. I went to the house of Rev. Thomas Perryman this vacation for help in finishing the revision, and I had a very pleasant visit there, while he gave me as much time as possible from his home and other cares. The gift of the Denver lady for Bible translation enabled us to pay for this, as I secure so little help from translators that it is not yet exhausted. If I could get away from school duties, it would not have lasted so long, but it seems as if there were no other way but for me to make the school my first work, and translations secondary. As it is our school which furnishes the Christian translators, and Christian teachers and mothers, I am consoled, even though I would gladly push forward the work of giving the people the Bible in their own tongue. But I shall watch for opportunities to go on with it. As soon as I get Acts off I will go to work on a translation of Luke, made by Mr. Ramsey, of the Seminole mission; for the Seminoles use the same language as the Creeks.

. . . 17th. The first few weeks of the session, while the school is filling up again, are harder, because of more confusion than when all are in their places. I say "the first few weeks;" I hope two will be sufficient, as considerably more than half are in, and some have to come about a hundred miles, and many of them forty or fifty. They do not come by railroad, but on horseback or in wagons.

I am glad to tell you that our prayer-meeting has begun. Tuesday evening is the regular time for it. It is generally attended by a majority of the girls, and the same evening the boys have one of their own which they seem to enjoy.

Our trustees select our pupils from among the many applicants, and they have this year dropped some from among those who have been here longest, or those who seemed less likely than others to make a practical use of their advantages, so as to give new ones their places. Some of those we thus lose have been a great help to our school, and we give them up with regret, but console ourselves with the thought that they will do good among their people wherever they may be.

We are glad to have our trustees settle these questions for us, for it would be very hard for us to drop any good pupils who wish to remain longer. So far, we are having more small pupils than large ones brought in; but, though this means more *present care* for the teachers, it means more finished work in the end. The better the foundation, the more perfect the structure.

I would like to have you see the bright faces, and watch the teachers in their efforts to teach the owners how to learn.

INDIA.

MRS. BERGEN.

KASAUJI, August 15, 1878.

It continued pleasantly cool in Ambala until the first of June; but from that time the weather was very trying, intense heat and dust storms, or rather sand storms, obliging us to have all doors and windows closed even at night, so it was stifling. So we decided to come up here, and came on the 10th. We have a pleasant home.

I must tell you of a young *Sardar*, or nobleman, whom my husband has baptized since I came up here. He is a government ward, his father and mother having died at the same time, I think, of cholera, leaving this boy and an older sister. Government took charge of their estates. The girl is married, and I suppose had her share long ago. There was some trouble, I think, with relatives, so that only a small portion fell to this lad, perhaps ten or a dozen villages.

There is a school for government wards (*Sardars*) in Ambala, who can there learn a little of their own language, English, billiards, and all games; and where they do not have to study the Bible, or hear of it; but only the wealthy can attend. This boy's income was not sufficient to support him in style, though sufficient to educate him in the mission school, where he gets a more thorough education without the billiards. So he was put in the school, and

a servant pretended to take care of him; but the man stole from Jiwan Singh's money, starved the boy, and sent him to school in rags. Mr. Bailey was then in Ambala, and found out about it, so he took him away from the servant, put him to board with one of the teachers, and himself drew his money from government. It all came into my husband's hands when we came to Ambala, and he has felt himself in a manner responsible for the lad's well-being physically. He was astonished when the boy applied for baptism a few weeks ago. He is, I think, fifteen or sixteen years old now. His knowledge of the Bible is very good, and he says he has been seeking for light for two years, studying into his own religion, Sikh, and the Christian. He seemed very much in earnest. His cook, a Hindoo, immediately left him, and he has had to undergo persecution—his friends threatening to beat or kill him. One of the wealthy *Sardars* offered to give him one thousand rupees if he would renounce Christianity, and go to the Ganges to be made a Hindoo again. Another came to talk with my husband, and himself acknowledged that he had strong leanings towards Christianity.

Our services are held in a vacant room in the other mission house, and it was quite an exciting time the day of the baptism. A great many *Sardars* came. They came inside, and remained attentive listeners throughout the service, which is for the native Christians, and more like a Bible-class than anything else, as Mr. B. has them all—women as well as men—read and answer questions on some portion of Scripture. He began this, for he found them woefully ignorant and dull. The long veranda, which extends the length of five rooms, was full of teachers and boys from the schools, and head men from the *Kacherry*, or court-house. Thus far four boys have been taken from the school, which Mr. B. feared the baptism caused, though the parents denied it. I do hope it will not injure the school, and think if it does, it will be only temporary. The boy is a bright lad, and is likely to have influence and power some day. It is not from wealth or position, for as a *Sardar*, in a land where birth counts so much, he has position, and with prudence, he can have comparative wealth. . . . Children here are usually named for some heathen divinity, the same god having a masculine and feminine termination. We don't like them to retain them, nor do we like our English names. I am called on to name all of the babies. I like Scripture names; they seem to suit their dark faces better than fanciful ones.

There are several inquirers in Ambala, one Hindoo, a native doctor, or *rakim*, as he is called, not trained in our English ways, but I should think, like the medicine-man among the Indians, skilled in herbs, &c. He is an interesting person, but Mr. B. does not yet know enough about him to accept him.

PERSIA.

MISS POAGE.

TABRIZ, August 14, 1878.

SATURDAY we had our regular monthly meeting. There were three candidates for admission into the church—one Mussulman, one Armenian, and one Nestorian. It was the third time the Mussulman had presented himself before the session. We have to be very careful here; but this time there was no fault found with him, so he was received. The Armenian answered very well indeed, but we thought best to have him wait another month. The Nestorian is not ready yet. On Sunday morning we met in Mr. Ward's sitting room and the curtains were dropped. Mr. and Mrs. Ward stood up, giving their little one to God in baptism—Mr. Wright officiating. The *kasha* and wife then had their little one baptized, and then the Mussulman knelt and received baptism; afterwards we all partook of the Lord's supper. Thus one by one they are being gathered in. We hope this Mirza Ali will prove as faithful as the other Mirza, who had just united with the church when I last wrote to you. May we have your prayers for him, that he may be taught by the Holy Spirit, and be a *growing* Christian. There is one man, a servant of the *valeat*, who has been attending the meetings very regularly for several months now; he always sits near the preacher; yesterday he invited us all to his house. We found nine women, some belonging to the house and the rest their neighbors; they were very friendly. Soon the conversation took a religious turn; after talking a while Miss Jewett took out her Testament and read to them a portion of the "sermon on the mount;" they listened very earnestly, and when she read of loving our enemies, and doing good to those who hate us, etc., they could but exclaim, "But we curse, we do differently."

PERSIA.

TRANSLATION by Mrs. S. J. Rhea of letter from "Sarah," a most earnest Nestorian Christian worker.

July 17th.

As to myself, it is six years that I have not been to Oroomiah. I yearn exceedingly for my friends; but, as I say, the Saviour is near and dear. He is *very* precious to me, and I think perhaps if I were among my friends, and had everything I wished, I should not so realize His preciousness and my need as now.

It is five years since we came to Tkhoma, missionaries of the blessed gospel to our ignorant nation. Twelve years we were in

Amadieli. I rejoice that our preaching was not without fruit, though the adversary stirred himself up to bring it to naught, and plant another religion foreign to those regions (Papacy perhaps); but Christ was stronger than he, and prevailed. The seed sown in weakness by His servants will not perish. It does not lie inactive in the dough (leaven). Many penitents are saved like brands from the burning, and give their testimony, and receive persecution and sorrow for their Lord.

The Tkhoma people are nominal Christians—have the Scriptures, churches, and rites and ceremonies; but, alas! they are very far from the true light. It is long since the gospel came into the mountains of Koordistan, and, as you know, lives have been spent, till weary heads lie down in rest for the sake of this nation, and perhaps they had not much to comfort them, but they sowed on in tears, and toiled for the harvest. I rejoice to tell you their pains were not in vain; the plentiful harvest appears, and the laborers are few. There is a great deal of discussion, and a kind of religious revival. Some oppose, others wonder, and inquire, “Why, what is this religion? what is this preaching Christ, Christ?” A strange sound, for their own priests have not given them the good tidings of that name. They do not know it, they do not understand it. They have only been taught long prayers in a strange tongue, and the names of the saints, whom they fear and worship. . . . We have cause to rejoice that God is calling Him a people for Himself, faithful and clean. In a word, there is no hindrance, everywhere the door is open. The sound of the gospel is heard above all sounds. It makes itself heard in courts, in eating and drinking places, in markets, in houses, among men and women. From almost every district of the mountains we hear the good news. Many places reach out, saying, “Send preachers; we wish instruction. Teach our children learning, light.” Thus there is call for preaching that the kingdom of Christ may advance everywhere.

Home.

A HAPPY NEW YEAR!

MRS. A. H. HOGE.

WE do not make our New Year's call this January, A. D. 1879, in a bran-new suit. We have only retrimmed the precious old one, outside and inside, with due regard to economy. The perfect

accord which exists between the two organizations owning and editing this magazine justifies the added word on the title-page, "UNION." Both parties concerned in it desire that it shall be fully understood that they stand side by side in equality—no subordination in either, though not equal in membership nor receipts.

Each Society has its distinctive organization, missionaries, members, and resources. Both unite in the conduct of this magazine, which contains, monthly, reports of their work in the two departments—Woman's Foreign Missionary Society of the Presbyterian Church, 1334 Chestnut street, Philadelphia, and the Woman's Presbyterian Board of Missions of the Northwest, Room 48, McCormick Block, Chicago.

The sudden death of the beloved husband of the lady recently elected Editor-in-chief of this department has left such brief time for her substitute, that we must crave indulgence for this first issue.

We embrace this opportunity to emphasize the duty of each auxiliary to appoint one or more persons to secure subscriptions for this magazine, and for *Children's Work for Children*, both essential to our success and growth; pecuniarily, a necessity for their continuance in proper shape. "Owe no man anything," is our motto. Price 60 cents per annum for the Union Magazine, and 50 cents for Children's. These prices include postage. Subscriptions in the district of the Northwestern Board to be sent to Mrs. Anna M. Gibbs, Room 48, McCormick Block, Chicago, Ill.

REVIEW LESSON FROM ROOM 48.

BY MRS. S. J. RHEA.

IN the New Year, before we forget "those things which are behind," to "press toward the mark," let us look over the past, if we may discover in it any mercies for which to "return, and give thanks." And we find our subject right here in this room. We who kneel at this weekly altar will remember with glowing hearts *who* met us here every time. We go to meet Him, and are never disappointed. Not one time has He put into our open mouths a stone or a scorpion, but the sweet and abundant bread of our Father's house; and the more we are fed with it, the more our appetite increases; and the more we long to make the "multitude" of starving mil-

lions "to sit down on the grass," that they may "all eat and be filled." "For yet there is room," and "in our Father's house there is bread enough and to spare." Room 48 is very near to heaven. Between that altar and the Throne there is immediate connection, and "our lines go out through all the earth."

Know this, auxiliaries, far and near, the right hand of our power is prayer! When we plan in that upper room for the things of the kingdom, and are perplexed or overburdened, or God touches us, as He often does so sensibly, we suddenly stop, and kneel, and pray. God is in all the counsels of that room, and the faithful women who have learned to plan and work like veterans, and stand unflinchingly before the fire, are so childlike and confiding, that I know it is their sincere desire never to take a step without saying, "Father, take my hand." So our work is spiritual. In the commonest details there is waiting on God for the wisdom which cometh down from on high.

In the summer a great sorrow came to our President in the sudden death of her noble and beloved son. The stroke seemed to fall upon us all, so we gathered close around her in love and sympathy, and commended her to the Comforter; and when she came back to the room, she knelt to lay her wounded heart upon the altar, and led us up to the very hand that held the rod. Thanking Him for the precious consolations of the gospel, and the kind love of Christian friends, she prayed for bereaved heathen mothers, whose torn hearts can ache like hers, but without knowing the balm in Gilead or the Physician there! And so we saw her by her very griefs to be "Nearer, 'our' God, to Thee; nearer to Thee."

Missionaries have knelt at our altar, too, and have seen heaven opened, and confessed that ever after they would work the better for it. They say this Christian love warms their hearts, and holds up their weary hands, and makes them strong, and heals their homesickness, and they bless God for "Room 48." Miss Downing said so, and she remembers us from China now; and Hattie Noyes; and that sweet Mrs. Smith, in Africa, going back in smiles and tears to sow the seed of the kingdom, and reap celestial harvests around her husband's grave; and Mr. Murphy, God bless him there, and keep the wife and babies here! Miss Dean and Brothers Whipple and Stocking, of Persia, they "wondered" at Room 48 "with great admiration;" and Father Coan, he dearly loves to "help those women;" and Dr. Jessup, though so tall, and grand, and learned, with all that Arabic in his head, and way down in his throat, his heart is like a child's, and we love him like a brother; and Dr. Bushnell, "a greater than" Stanley, with his brave wife, waiting so patiently for the redemption of Africa; and Dr. Herron, from our own Dehra; and our sweet young daughters, Jennie

Anderson, May Campbell, and Edna Cole, going out to the "celestials," and to the land of the white elephant, dragging all our hearts after them! These are only some of the many who have been with us up on the delectable mountains, and have let us look off very far away through their glasses of vision. They come and go, hastening on to the work; but He ever abides, and the place of His feet is glorious at "Room 48." Come and see. Come and go with us into the New Year, and we will do you good.

HOME PICTURES.

GLIMPSES INTO A MISSIONARY FAMILY.

EXTRACTS from a private letter made unknown to the writer.

It has done me good, my sister, to get into your big warm heart, and the call to the home "Beautiful" is very inviting, with its rest, and warmth, and light, and love, and "sweet societies." You do not know what a *large* responsibility you propose to assume. The mother with the children. I send these likenesses, that you may catch the idea of the proportions of the care that would come upon you. Your hospitality would indulge me in hibernating for many weeks in your busy household; but what kind of an example would an "oyster" be in a bee-hive? And I fear the matter would not be improved by the introduction of *kittens*. When I left the United States I was fragile and slender, but well. When I returned I was the rotund figure you see, and sick. Not from any organic disease, however, but from malarial fever, which has left me quite an invalid. None but my physician knows how much I have suffered. Were this not the case, I should now be one of that company which went out a few days ago at the gate of the Pacific. And now, for the first time since I came home, I am trying to rest, beginning to get ready to go back again. I find it hard work with my multiplied cares, in Mr. W.'s absence, to curl up in a corner and forget the work lying undone, while *my* hands are folded. Yet what lessons of patience have been given me even in this! Our children, too, are all large. Maggie is very helpful to me in every respect. The first years of her life were spent in continual sickness. She did not walk until she was three years old. From long watchings and nursing, and as one given to us from the grave, you will not wonder that she is tenderly beloved by papa and mamma. The parting scene of Mr. W. bidding farewell with Maggie was very affecting. He left us at five o'clock on Monday morning, and on Sabbath evening, after worship, he bade his children good-by one by one. We each selected a favorite hymn, beginning with Mary. Hers was, "Once for all;" Walter's, "The half was never told;"

Maggie's, "Home of the soul;" mine, "Trusting Jesus, that is all"—from the youngest to the oldest. Mr. W. came last. His hymn was, "Hallelujah! 'tis done." When I had taken the children upstairs to their bed-rooms, I saw papa following quietly after, and peeping over the stairs. Maggie, who was weeping, caught sight of him. So I gathered her in my arms, and took her to him, when he kissed her again and again, and left her in the care of the One above all others, whose love is infinite.

Walter is an unusually large child of seven. America is a great problem to him, and his mind is in constant exercise with the whys and whats of everything he sees. He is the most persistent interrogation point of our little flock. Mary is Walter's echo, and they are constant companions.

We live on an island opposite the village, in the Allegheny river. There are just sixty acres in the island, and it is a lovely quiet place. There are but two houses on it. My sister and family live in one, and myself and children occupy the other. The children take long rambles every day, and come home with their hands full of wild flowers, mosses, and grasses. Walter generally brings, in addition, crabs, beetles, and bugs, or some insect which he wants to have *explained*. And this is all the school they have been attending this whole summer. Out "under the trees." I think these outdoor studies have not been without profit. They have been learning to reverence the great Creator, and to love the dear Father who takes care of us, "and who loveth all." Maggie is much given to reading, and especially loves to read the Book of God. She is reading it through, expects to read the last chapter before New Year. Walter likes oral instruction, and especially loves the grand old stories of the Bible. Mary is such a sensitive child that when I am relating some pathetic story her nervous system is strongly affected. In relating the story of Joseph the other evening, she wanted me to skip the sad part, and tell her at once if "he ever went back to live with his dear papa again?"

We have been so situated ever since we came home, as to be so remote from school as to prevent their attendance. The care of their instruction will fall upon me again this winter.

My letter from Mr. W., just before sailing, was precious, and full of holy joy. He loved the character of all the young ladies under his care. He said, "they will make good missionaries." And I love that dear lady who watched them until they were "lost to sight." How quickly my heart went to the other side, and anticipated the warm welcome from both missionaries and natives awaiting them.

When you pray, oh, do not forget that little band of Christians in the wilderness, against which the hand of persecution is again

lifted. In Mr. W.'s last letter he says, "*Pray, pray, pray* for that trembling little flock." So let us pray without ceasing, until He shall come "whose right it is to reign," nor let us cease to labor for our Master until He calls us to His immediate presence, where we "shall be like Him, and shall see Him as He is."

"BE NOT BLIND AND DEAF."

THESE were the concluding words of our Home Secretary's report, read at our last annual meeting. In the amount of work that the Master had permitted us to accomplish, in providing for our thirty beloved missionaries (all noble women), supporting one hundred and four schools, many pupils and scholarships, and so large a corps of Bible readers and native teachers, one might think that "the Christian women of the Northwest" did see "Christ Himself walking up and down with His heathen children," and that they had heard the mighty cry of these soul-starving ones. Truly, a good work was recorded for the year, and well was it to praise God with full hearts there at Cedar Rapids, that He had been pleased to accept and bless our offerings. But did we not pledge ourselves to a higher consecration and deeper sacrifice? Is this vow remembered and redeemed? Have we been less self-indulgent, giving in larger measure of our most precious things, more prayerful day by day, never forgetting the sacred Sabbath evening hour; more willing to seek out those who, while "they have a name to live," care little or nothing for foreign missions, and trying to set before their minds the great work that the Lord is doing in the earth, patiently, prayerfully, striving to win them to an interest in this blessed cause?

These are practical questions, full of import. In the beginning of this New Year, in the light of God's revealed will, and in view of the wonderful successes everywhere attending the preaching of the Word, shall we not gird on the whole gospel armor anew, "praying always with all prayer and supplication in the Spirit," that we do with our might what our hearts and hands find to do? Thus shall we hasten on that grandest of all days when the whole earth shall be filled with the glory of the Lord.

IN an interview which the women of the Northwestern Board of Missions enjoyed with the Rev. David Herron, at 48 McCormick Block, they gained a great deal of useful and interesting knowledge of missions in India, and at Dehra Doon in particular.

One fact which had been before stated is remarkable as well as encouraging to those who are engaged in the efforts to help the women of heathen countries to rise out of their ignorance and fearful degradation.

About three years ago, at the time when the boys were to be sent up from the missionaries' school for heathen boys, at Dehra, to be examined for admission to the Government University, one bright girl asked Mr. H. why girls could not compete. Mr. H. mentioned the request in a letter to the Chancellor, adding, "Why not?" In reply came permission for girls to enter the lists for examination.

Of seventy-three boys and one girl who went up from different parts of the country, only eleven were successful in passing, and among those eleven this Indian girl ranked fourth, and was admitted to the Calcutta University, where she is now prosecuting her studies. And this before England had admitted women to any of her universities.

How much this tells us of the capabilities of the women, who, without Christianity, are kept in the deepest ignorance and degradation, and of the mental suffering that must result from constant repression of their powers, and from their hopeless aspirations.

Who can measure the influence which this one educated, Christianized girl shall wield, save Him who seeth not as man seeth?

ON account of the illness and probable absence of Mrs. George H. Laflin from Chicago, the name of Mrs. Anna M. Gibbs has been substituted to receive subscriptions for the magazines.

NEW AUXILIARIES.

Grundy Centre, Iowa.
Hastings, Nebraska.

New Washington, Ind.

NEW LIFE MEMBERS.

Mrs. Lucy T. Chamberlain,
Mrs. Alfred A. Dwight,
Mrs. Ruth Eldred,
Mrs. A. L. Gould,
Mrs. Horace Hallock,
Miss Mary J. Hill,

Mrs. E. B. Mason,
Mrs. T. Middlemis,
Mrs. Frederick M. Sumner,
Mrs. Lewis O. Thompson,
Mrs. J. Tallman Whiting.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to November 20, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Carrollton, sup. B.
R., Futteghurh, . . . \$25 00
BELLEFONTAINE. — Galion,
Mrs. W. Cass, for "Burnt
Brick," Persia, . . . 40 00

BLOOMINGTON. — Ridgeville,
Mrs. G., sup. B. R., Tokio, \$35 00
CAIRO.—Grand Tower, . . . 20 00
CHICAGO.—Chicago, 1st Ch.,
sal. Mrs. Jessup, \$74 50,

sup. Darwood, \$7 50 (\$82); 4th Ch., sal. Miss Anderson, \$108 95; 6th Ch. S. S., for Michitara, \$10, for "Burnt Brick," \$10 (\$20); Lake Forest, Young People's Society, \$28; Peotone, E. B. S., gift, \$10, . . . \$248 95	Syria, \$25; Ottawa Miss. Bd., \$1 65; Stone Bank Miss. Bd., \$6, . . . \$157 65
COLORADO.—Denver, . . . 21 75	MONROE.—Adrian, \$20; Te- cumseh, sal. Miss Ketchum, \$35; Hillsdale, same, \$17; Monroe, sup. B. R., Lodi- ana, \$50, . . . 122 00
COUNCIL BLUFFS.—Red Oak, . . . 7 50	MUNCIE.—Wabash W. M. S., \$16 95; Little Gleaners, \$10, . . . 26 95
CRAWFORDSVILLE.—Attica, . . . 6 00	OTTAWA.—Union Grove Ch. S. S., "Burnt Brick," Persia, . . . 2 37
DAYTON.—Oxford Western Female Seminary, . . . 24 40	PEORIA.—Galesburg, S. S. Miss. Bd., for boys' sch., Persia, \$25, W. M. S., \$10 (\$35); Peoria, 2d Ch., Light Bearers, sup. sch., Futteh- guruh, \$25, . . . 60 00
DES MOINES.—Des Moines, Miss M. for Mrs. North, Miss'y, China, . . . 3 00	PLATTE.—St. Joseph, West- minster Ch. S. S., sup. sch. in Syria, . . . 20 00
DETROIT.—Birmingham, \$14; Detroit, Jefferson Ave. Ch., \$155, . . . 169 00	ROCK RIVER.—Newton Ch., . . . 15 00
DUBUQUE.—Hopkinton, Lenox Institute, . . . 2 32	SAGINAW.—Flint W. M. S., sup. sch., Syria, \$25, Young Ladies Bd., \$14 90 (\$39 90); Saginaw, \$33 84, . . . 73 74
FORT WAYNE.—Elkhart, Young Ladies Bd., sup. Mt. sch., Persia, . . . 10 00	SAINT PAUL.—Minneapolis, 1st Ch., sup. Mrs. Holt's sch., \$32; Westminster Ch., sal. Miss Downing, \$50, . . . 82 00
FREEPORT.—Freeport Union, for Miss Jewett, \$25; Young Ladies Bd., for B. R., \$35, . . . 60 00	SUPERIOR.—Menominee, . . . 6 40
GRAND RAPIDS.—Ionia, . . . 18 00	WHITE WATER.—Richmond, sch'p, Chefoo, . . . 40 00
HURON.—Peru, \$13; Olena, \$3, . . . 16 00	WISCONSIN RIVER.—Madison, Mrs. H.'s S. S. class, for "Burnt Brick," . . . 1 00
INDIANAPOLIS.—Acton, \$10; Hopewell Ch., \$8 50, . . . 18 50	ZANESVILLE.—Granville W. M. S., \$44 68; S. S., for "Burnt Brick" Sem., \$18 13, . . . 62 81
IOWA.—Burlington, . . . 11 56	MISCELLANEOUS.—Medina, N. Y., S. S., \$5 30, Kittanning, Pa., S. S., \$10, Indiana, Pa., S. S., \$3, Harrisburg, Pa., Tom Robinson, 10 cts., Deerfield, O., S. S., \$15, all for sem. in Persia; Lyons, Iowa, by "Interior," \$1; Chandlersville, Ill., Mrs. F. B. Foster, \$10; Sale cook- book and grasses, \$1 20, . . . 45 60
IOWA CITY.—Dresden, sup. sch. in Syria, . . . 5 57	
KALAMAZOO.—Kalamazoo, North Ch. S. S., \$6 50; Richland S. S., \$5, both for "Burnt Brick," . . . 11 50	
LIMA.—Columbus Grove W. M. S., \$4, Band of Hope, \$1 (\$5); Findlay, \$15, Del- phos, \$2, St. Mary's, \$14 30, Wapakoneta, Mrs. S., \$1 (\$32), all for sch., Rio Claro; Columbus Grove Willing Workers, for build- ing at Oroomiah, \$3 50; Lima, sup. sch. in Syria, \$15, . . . 55 80	
MILWAUKEE.—Milwaukee, Immanuel Ch., sup. sch., Futtehguruh, \$75, "Willing Hearts and Willing Hands," sch'p, Tokio, \$50 (\$125); Calvary Ch., sup. sch. in	
	Total for November 20, . . . 1525 37
	Previously acknowledged, . . . 7989 61
	Total to November 20, . . . 9514 98

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., November 20, 1878.

